

# letters to the editor

Dear Sir;

I am delighted to see the publicity that the Mr ANU Quest (sic) has been given by *Woroni* over the past issues, as I believe, as all responsible members of our democratic society believe, that quests such as the Mr ANU Quest are a valid exploration of the real masculinity—and present to the man an ideal image and reflection of their true selves.

A man's first duty (because of the emotional capabilities which women lack) is to his home and his children. This is reflected in his general creativity, personality and in the pride he has in his body.

The current role of men within our society (and within all civilised societies of the past millenium) is not an oppressed, is not an inferior role—it is an important, responsible and rewarding calling and is crucial to the stability of our society and democracy as we know it.

Hence quests such as the Mr ANU Quest are an opportunity for men

to express their true selves, to compete in a healthy atmosphere of Christian charity and moral acceptability for exciting prizes, and for a worthy charity. Whoever Mr ANU is, he will be an ideal for all men proud of their masculinity. The left wing liberationists seek the destruction of the nuclear family—the soundest institution of our society. Psychiatry has shown how this rejection of established social rights (such as the family) is symptomatic of vaginal envy and an anal preoccupations.

JEREMY BENDER

Dear Sir;

It seems that John Simpson-Smith's letter (Easter *Woroni*) went unheeded.

Since then you have continued to "plug" the "Mr ANU Contest" farce in the most blatant manner. It is time to point out what an offence to common dignity this constitutes. If, as Women's Libbers claim, Beauty Contests resemble meat auctions, then their motives for staging this utter waste of Student Association funds quite escapes me; unless it is a scheme to denigrate their male contestants.

However, I hope I speak for all sensible students when I protest that:

(a) there is nothing wrong with usual Beauty Contests like Miss World and Miss Universe and that it is a grave insult to those dedicated girls and their major contribution to the three sisters of social honour: Charity, Chastity and the Body Beautiful.

(b) the crown of the beauty contest is the self-acclaimed dream of the girls these Libbers claim to represent.

(c) although I don't know who runs it, whoever you are, sir, *Woroni* is my paper as much as yours and I insist that you represent the average student more; the average student who would like sport or at least some news of his fellow-students' concerns.

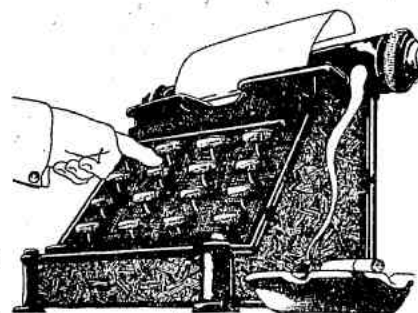
I sincerely hope you realise the results of such irresponsible sponsorship of this anarchistic (sic) Horrowshow "Beauty Contest" and insult to human complacency, designed to degrade the dignity of mankind.

Yours faithfully,

Luap Nosam,  
English IV,  
Arts. Fac.

Dear Editor,

really dig your rave mag—lay more on us (mor-on us?)!!!  
yours, editor.



Send your letters to — "The Editor,  
Woroni,  
ANUSA, P.O. Box 4,



The name of this column has been changed in an effort to combat sexism on all fronts....or something.....



Just a brief note on the performing arts on campus (For the second time — the first copy having been mislaid in a ham roll with coffee in the Ref.)

Firstly, the "revue" has got a name, "HEADS: A Review of Perhaps and Maybe. (A Kounter Revue: 1, 2, 3...)" With such a mindbendingly pretentious title, how can it fail? It promises to be Funny and Screamingly Satiric. And — where and when: CHILDERS ST. HALL, Thursday — Saturday, 5, 6, 7 of June at 8.15. It will cost students \$1.20 (an 80c discount!!!) and the bar will be open, retailing your favourite brand of Rotgut, and Cornflakes. This promises to be The Event — see it. Bookings at door.

The major production of this year, and the one which tours to Sydney (Festival of Uni Drama, August) will get underway soon. Auditions should have been/will be held — so watch the Boards.

After "HEADS..." and "The Italian Straw Hat" (June 12, 13, 14, 15), there will be a relatively barren period. So, for those interested, Street Theatre is definitely a viable opportunity. Meetings will be called around a few flagons and some dope, and the ideas should flow thick. Attending the Workshops in Childers St. Social Action Room on Mondays at 8.00 pm is also a good idea. With any luck we should be stirring the populace in Civic by late July.

TWO NOTES: Where is the Canberra High's production of "Murder in the Cathedral" being staged — stay tuned for details.

NOTE # 2. Mr ANU Quest is developing as a social and cultural satire of the Best Sort. Its stunning entrants will no doubt get the judges wet, if it wasn't for the virtuous innocence of these spunky g men. The judges will include Australia's Feminist Heroes. *FARTAH!*  
UP YOURS — BUMS, BALLS, TITS, GREASEPAINT AND ALL.

## AN EDITORIAL, GASP!

There is often talk of inalienable rights of all people, conceptual ethics .... none of which possess intrinsic justification. An ethic, a right, a duty, is not an objective fact—it is a subjective view reinforced by generations of stagnant societies. The socializing way of good and bad, right and wrong and law and chaos present one view, one perspective. Words such as law, words such as chaos conote vivid emotional scenes but because all language is a function of the prevalent authority no words are available to explain extra-society ideas.

Makes things hard, doesn't it! Hence, the Inalienable Rights of a social system (got tired of society—implies the wrong images, pant ... pant ...) are inalienable only within the confines of the system... existence appears to be a self-justification.

Hitler argued on the same lines.

Slashing this rave to an individual basis and what are your inalienable rights. Because you were born you have a right to be alive. An uncoerced choice what might be ideologically sound but vaguely improbable. And the myriad of other inalienable rights? The right to die, uncoerced, of your own free will... because you are alive. But suicide is illegal, we are force fed with life worship, the sanctity of our own lives. The lives of others seems a fair consideration but our lives are our business, at least in theory. We are made afraid of death (the inevitable); we worship life which is transitory.

No wonder we're fucked up.

## !PSAG, LAIROTIDE NA

GENERAL MEETING STUDENTS' ASSOCIATION — WEDNESDAY 4 JUNE 8PM REFECTORY

Proposed amendment to ANUSA constitution —

"22A (a) Where a trustee is absent from the Australian Capital Territory or is about to depart therefrom he or she may appoint some person to act as his or her agent either generally or in a specific matter.

(b) A trustee may not appoint an agent unless the other trustees or trustee consent to the appointment.

It's your association...  
Come and run it!

(c) Two trustees may appoint an agent concurrently."

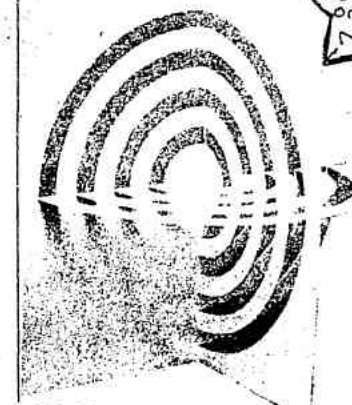
Moved Buchanan/

There will be discussion of proposals to take direct action to achieve use of empty university houses.

Nominations are called for positions of Bush Week Director and editor of the Bush Week Rag.

JULIUS ROE

And the small 'l' anarchists strike again!



## Classifieds (three!!)

Want a lift to Sydney, a job, want to make a public announcement? Anything to sell, buy, lease, lend borrow or think — *Woroni* classifieds: \$1.00 flat rate.

### THESIS TYPING

Rates by negotiation  
contact — Sue Kidd  
a.h. 885002 b.h. 832663

### FOR SALE

1965 HD Holden Waggon, New motor, excellent condition.  
Possession 18 June — \$700.  
phone 95 1904

### FOR SALE

SONY TA-70 Amp, TC-121,  
Cassette—corder and SSP-70  
speaker system. Less than year  
old. Possession 15 June — \$250.00.  
phone 95 1904

TWO A Page of Awareness

**LOW COST ACCOMMODATION COMMITTEE PLANS FURTHER ACTION -**

At its meeting tonight the Canberra Committee for low cost accommodation resolved to occupy houses and flats being used casually by parliamentarians. Government housing allocated to parliamentarians was often only used for less than six months of the year, and it was, therefore, a misuse of housing resources in a crisis situation for parliamentarians to be allocated permanent housing. In addition, parliamentary salaries were way in excess of the normal means test for government housing and the committee felt that the housing crisis would be swiftly solved by the introduction of a massive government building programme if politicians had to fight on the open market for housing,

or even had to put themselves on the normal waiting lists. This proposed action will enable the government to demonstrate its commitment to allocating housing resources to those most in need.

The Committee also resolved to demonstrate at the Legislative Assembly chambers on Monday 2 June against the election of Ray Saunders as Chairman of the Housing and Welfare Committee of the Assembly, if the Assembly did not remove him from that position at its meeting next Monday night. The Committee also calls on other members to refuse to sit on the Housing and Welfare Committee while Ray Saunders is its Chairman. Because of Mr Saunders' real estate interests and his personal campaign against the Landlord and Tenant Ordinance, the Low Cost Accommodation Committee saw his appointment as an attack on the rights of Canberra tenants. A request by Mr Saunders to be included on the Committee for Low Cost Accommodation in view of his

recent appointment was unanimously rejected by the Committee.

The Committee welcomes the conviction of Mr Saunders for breaches of the Landlord and Tenant Ordinance. It believed that the penalty was inadequate in view of Mr Saunders' record as a ruthless exploiter of tenants.

The Committee expressed alarm at the failure of the government to meet its promises, made in December 1974 and reiterated in April this year, to refurbish for low cost accommodation, Blocks D and E at Reid House. It was resolved to take direct action if work had not commenced satisfactorily with sufficient workers to ensure completion before winter and the minimum inconvenience to the 78 residents.

The next public meeting of the Low Cost Accommodation Committee will be held in the Kingston area to discuss Kingston redevelopment, on Sunday 8 June. In particular, the Committee has called for the cancellation of the lease held by Kingston Town Houses Pty. Ltd., on

Block 22 in Kingston, in accordance with the Minister's promise of 18 February, to revoke leases not being used for required purposes. Kingston Townhouses Pty. Ltd. demolished six houses on the Wentworth Avenue site and under their lease were to commence construction by January 1975. No construction had commenced. The Committee felt that because of the speculation of Kingston Townhouses, Parkes Development Pty. Ltd. and Hookers Ltd., in vast areas of Kingston land the only development which these companies would be prepared to undertake would be high cost housing which would replace the present lower cost accommodation in the area.

The Committee at its meeting also discussed the housing development on Blocks 7, 8 and 9 in Reid, the question of the misuse of ex-government hostels by the government, and the question of misuse of housing resources by the University.

JULIUS ROE

**SEX AND THE SENATE**

'Does the Senate owe it all to mother?'  
Monday 2nd June - Law Lecture:  
Theatre - 8pm.  
Australia v. The Senate

FOR THE SENATE  
Cathy Martin (Qld) Capt.  
John Button (Vic)  
Molly Missen's husband (Vic)

V.S.

"THAT WE OWE IT ALL TO MOTHER"  
Admission free and compulsory.  
(Money back if not completely satisfied).

FOR AUSTRALIA -  
Molly Missen (Vic) Capt.  
Fr. John Fleming (SA)  
Mike Douse (ACT)

**WE APOLOGISE**

In the Easter issue of *Woroni* we published some comments on a number of the people whose names were being considered for the position of Vice-Chancellor. We included some remarks on Professor G.M. Badger, the Vice-Chancellor of the University of Adelaide, who was not a candidate.

These comments were published by us using details from "Independence Struggle" and other sources which we believed to be reliable. We are now convinced that there is no foundation whatsoever for the allegations we published.

We accept unreservedly Professor Badger's statement that he had no involvement of any kind with the difficulties at Flinders University and that he has taken a prominent part in raising the question of Assessment at the University of Adelaide.

We accept unreservedly that Professor Badger has not been involved in a campaign of victimisation of a staff member at Adelaide, that he has never been in collusion with the S.A. Department of Agriculture and that letters of complaint were not "organised" as we alleged. We accept that the membership of the "commission of inquiry" was determined by the University Council in accordance with the University Statutes and after full discussion with the Staff Association. We accept that the membership of the so-called "committee of investigation" (to report on the residual problems) was also determined by the University Council and that the President of the Staff Association was one of its members.

We also accept that Professor Badger had no part in the alleged suggestion by a member of the University Council that the staff member and his wife should consult a psychiatrist, and that he was not involved in any way with the failure to grant a potential research student a Postgraduate Award.

We regret very much that we ever published the remarks about Professor Badger and we are glad to take this opportunity of correcting our error and of expressing to him our deep regret for the distress and embarrassment caused to him.

**available now**



The Students' Association has signed a lease on and made necessary improvements to a country property with the following features:

- Near Hoskinstown, 22 miles bitumen road, (less than half an hour by car) from Canberra.
- On raised ground on the edge of a beautiful valley.
- 12 bedrooms mostly 50% bigger than hall rooms with bed, a seat or settee, underwindow shelf, electric light and power points.

with comfortable chairs and huge fire place.

- A large kitchen with huge wood stove, new gas stove, large brick bread oven and large fire place. There is also a pantry and outside meat storage.
- Bathroom area with two toilets connected to new septic and new showers connected to an efficient gas hot water service.

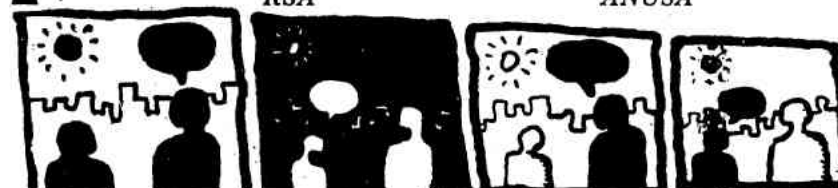
Rooms are still available - please apply now to the Students' Association office, Union Building.

JULIUS ROE.

RESEARCH AND UNDERGRADUATE STUDENTS in need of accommodation should apply now at the ANU Students' Association Office (49 2444) for a limited number of flats, (two bed-roomed at \$34.00 per week, one bed-roomed at \$29.00 per week). These will be allocated on the basis of need.

ROSS HOLMES  
RSA

JULIUS ROE  
ANUSA



The world's most boring Accountant 3  
I'm fuckin' Free (Three, Get U) 3

# JOHN FOWLER: an exclusive interview with the latest Mr ANU candidate



John Fowler, that lythe young starlet with just a touch of the innocent, leads a gay social life when not engaged at the theatre, but he found time last week to give Woroni this brief interview...

W : John, what social and cultural role do you see the various religious bodies playing in the University environment?

J.F. : Well, Patrick, although I spent some time in that institution of the religiousie, John XXIII College, I feel that religion is more of the mind than the body, and I certainly don't believe in nudity at the altar. It doesn't really matter what you believe, as long as you believe. Personally, I believe in dreams as visions of the future.

W : What do you see in your future, John?

J.F. : Well, I'm a bit of a Libber actually, and I refuse to play the stereotyped sex roles imposed by women. I just want to travel and I have to think of my career — fatherhood isn't everything, you know, there's plenty of time to settle down in a triple-fronted brick veneer when I've lived a little.

W : John, you have quite a reputation as a host in Canberra...

J.F. : Yes, I do like to entertain a few friends, and cooking is probably my greatest interest outside the theatre; and of course the Romantic poets — I'm quite a Romantic at heart.

W : What is your attitude to nudity in the theatre?

J.F. : Well I suppose it depends on whose nudity happens to be in the theatre, if you mean in the audience, then I think that would be too declassé. On stage it can be very stimulating, occasionally artistic and, more rarely, it actually adds to the production. But in general, to the arts and the artists, all I can say is 'Let's leave our clothes on and our minds naked — far more titillating than muscles and mammaries.

W : Well, what about nudity in bed?

J.F. : I'm afraid I'm a bit of stick in the mud about nudity in bed. I feel that clothes are an integral part of bed-time — lame, fur and velvet are nice if you are the sensuous type — or leather and studs can add a little excitement. Personally, I find that 100% acrylic is worth the investment and after all, what's wrong with flannellette pyjamas? So warm and cosy! No, I'm not in favour of nudity in bed, but far be it from me to enforce my tastes on society as a whole.

W : Finally, John, how will you spend your prize-money if you win the Mr. A.N.U. Charity Quest?

J.F. : Well, I'm not really counting on it, but a weekend holiday to Katoomba would be so nice — it's sounds so like a Somerset Maugham novel, or a Bette Davis movie. Or a copy of one hundred Great Classics of English Literature bound in artificial seal-skin would be very chic, not to mention ecologically sound.

W : Thank you, John Fowler.



Mr ANU will be named by a panel of celebrity judges and crowned at the Mr ANU Charity Banquet during Bush Week. He will win Two Hundred Dollars in Fabulous Prizes.

To qualify for the final judging, each entrant is required to raise a minimum of \$50 for charity. This sum may be raised through direct sponsorship or by soliciting advertisements for Woroni. The Mr ANU Quest Committee offers its assistance in money raising activities. The contestant who raises the largest sum for charity will be crowned ANU Charity Prince and receive prizes to the value of fifty dollars.

Mr ANU contestants will be featured each fortnight in Woroni. Entry forms should be sent to the Mr ANU Charity Quest c/- Students' Association, P.O. Box 4, Canberra, 2600.

#### RULES

- (1) Judges decisions will be final
- (2) The Mr ANU Quest Committee retains the right to use photographs and names of contestants for publicity purposes.
- (3) A contestant may be disqualified at any time if he is considered by the Quest Committee to be ineligible or his behaviour is deemed improper.
- (4) Mr ANU may be required to attend a limited number of functions subsequent to his crowning.

## mr anu charity quest entry form

Name ..... Age.....

Statistics (cm).....height.....bust

.....waist .....hips

Address .....

I agree to abide by the rules of the quest and to accept the judges' decision as final

.....(signature of contestant)

# TRENDY is the new Oppression.

by Tess Lee Ack

reprinted from IWY Seminar 1.

Well, this is mainly concerned with the mass media and the kind of influence it has.

1. I think most of us are probably aware when we talk about "in-group" phrases quite often of the influence of the mass media. Its influence is not as strong as that of the family or the school, perhaps even of the peer group, but I think its very important to see it has a back-up and reinforcing effect of images that are presented. The ruling class or caste ideology—the kind of things like role-playing and so on are reflected and popularised and sometimes simplified by the mass media. I don't know if you've seen it but there's a book called *Media She* which was published quite recently, which has documented the treatment of women by the media, and its quite interesting.

2. In the past, as far as the mass media is concerned, we have been accustomed to oppression by negation. That is, we and our movements to fight oppression have been ignored.

On the one hand, we've had only straight images, stereotypes (just as false as the traditional gay ones) presented and we've been bombarded by the nuclear family and all its glory. We all know about the nauseating TV shows which are particularly aimed at "family" audiences, i.e. they provide an "approved" model for the children. A glaring example of this kind of thing was *Gilligan's Island*, where a group of people were cut off from society and marooned on a desert island . . . and continued to play out exactly the same sex roles and social games. (e.g. the rich man, the movie star). Children have nothing but abnormally pure models to orient to.

On the non-fiction side of things, we've had in the past the only references to homosexuals being news reports of pederasty or "in-depth" studies—a series of articles in newspapers, or a TV programme. In these, a body of very earnest men and perhaps a token women, attempting to pull aside the curtain and peer at the dark world of the homosexuals, in the same way as they peer at the dark world of criminals, drug addicts, wild animals or the Loch Ness Monster.

Once again, this doesn't offer anything very secure or inspiring for a child with a developing sexuality (or any one else for that matter).

This is what we've been used to.



3. But things are changing. We can no longer say that male homosexuals at any rate are being ignored, or presented only as evil or perverted creatures. Lesbians, of course are a different matter, I'll come back to that later, but its interesting to see what has happened to male homosexuals as far as the media is concerned.

4. We have TV shows where homosexuals are heroes of programmes with which people, ordinary people, identify strongly. Many male homosexuals welcome this (e.g. Holly) and in some respects it is a healthy phenomenon but let's not claim it as total acceptance, because it is acceptance within certain very strict limits. Don (No.96) for example, was not allowed to have any sex life for a long time, while straight couples were fucking all over the place around him. Don is seen as a nice guy, but one of his defining characteristics, his affection for other men, is kept well hidden. No such restrictions apply to straight men. We mustn't be content with almost.

Then there is the whole glitter phenomenon in rock music. This is partly the result of music as colourful, exciting theatre, partly the traditional image of rock as radical, underground, daring, avant-garde etc. The result is a series of highly rich superstars like Jagger, Elton John, Bowie, Lou Reed, Gary Glitter, Alice Cooper, groups like the Sweet, in Melbourne AC/DC and Skyhooks and many others.

Whether they really are gay or straight is probably irrelevant, except that it has certain effects. These performers rarely "come-out", their aim appears to be to confuse, to blur the distinctions, to remain ambiguous; and some homosexuals seem to spend an inordinate amount of time and energy "proving" that one or other of these people really is "one of us". The reason for this is fairly obvious. It is the

search for an image, an acceptable model to orient to, a justification for existence, a justification for the difference that exists between homosexuality and the stereotyped heterosexual image which is all that is otherwise available. Thus the rock stars could be seen as catering to a need, or if you're a bit more cynical, cashing in on the gay movement.

A side-light — all these groups are male. And young girls idolise them—that is androgynous, ambiguous, camp (in a theatrical sense) people. It might be interesting to explore what effect this has on their own developing sexuality—though I haven't come to any definite conclusions myself. The only female who fits into this category is

Suzi Quatro—and girls are excited by her, although they might not admit to it in sexual terms. Her aggressive self avowal in the song *Wild One* is significant in that a few years ago a woman could never have sung something which sounds like "I'm a red hot fuck" and got away with it. (Maybe a man couldn't either.)

But once again, how far does it go?

5. The net result of No.96, *The Box*, and the glitter scene is tolerance at a certain level. But is is repressive tolerance. It is co-option. The gay and womens movements can no longer be ignored so the impact of them has to be siphoned off and made harmless. The challenge to the system that they present has to be diffused, and one way to do this is to tolerate within limits. In certain circles, mainly well-educated ones, it is very trendy to be gay or bi-sexual. In other circles, only superficial changes in consciousness have taken place. A thinking person might from watching No.96 have changed the attitude from "homosexuality is sick" to something like the shrinks attitude. "They can live as long as they don't try anything on me"—the ultimate put-down. The challenge deflected, the straight world can continue in its oppressive heterosexism.

So gays are given by the straight world, reinforced by the media, a new image. Poofsters are no longer invariably evil pederasts lurking in the doorways of public toilets. Rather they can be entertaining, witty, sparkling, artistic, successful TRENDY people. Joe Hasham gets grateful letters from gays. He's an improvement of the old stereotype, true, but do we have to accept, or should we accept an image of ourselves which we have not created for ourselves, any more than we encourage straight people to accept the media's straight stereotype for themselves? I think not.

Now let's look at women. We can see that elements of the womens movement have also been co-opted in the same sort of way. On certain levels—e.g. the Labor government, the movement, or rather some of its demands, are accepted. Its the same process of deflecting the challenge to the whole system which is inherent in womens and gay liberation movements. Legal reform by itself is meaningless, as in England.

Lesbians are in a different situation from male homosexuals. As someone said yesterday, lesbians are invisible. Lesbianism is not illegal—partly because women are not supposed to have any sexuality. Therefore the problems for lesbians are vastly different than those for male homosexuals.

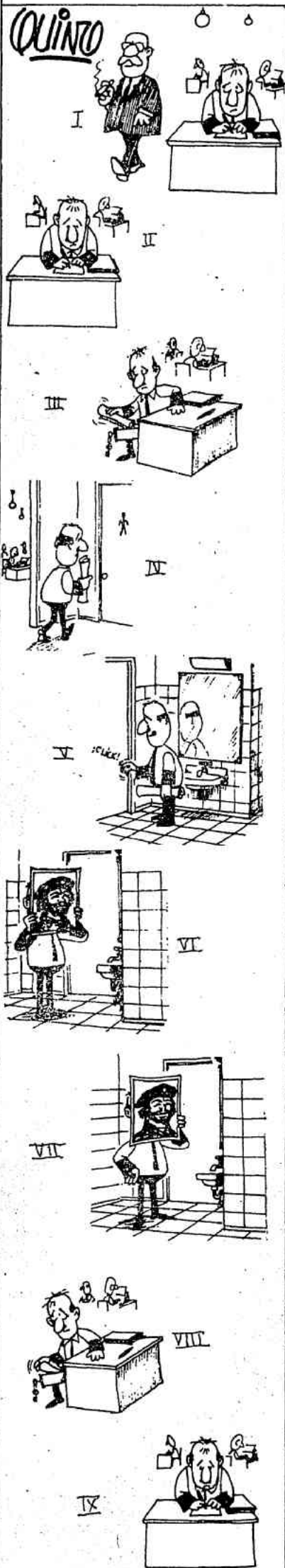
We still have no image. Lesbians are doubly oppressed—both as women and as homosexuals. The old stereotype remains where lesbians are seen as all manhating, frustrated, bitchy, ugly women. She can't get a man, all she needs is a good fuck. But this image occurs in the media very rarely. On the whole we are ignored.

But with the co-option of sections of the womens and gay movements, things may, (only may) change. We should learn the lessons and prepare in advance to reject any model the straight world dreams up for us. And if we become a threat, be sure they will. This does not just mean fighting back when they attack. It means starting now to proclaim what we are, to assert ourselves as we are, to create our own models (if we need them) to demand the right to freedom of sexual expression and openly provide models for others—e.g. young children.

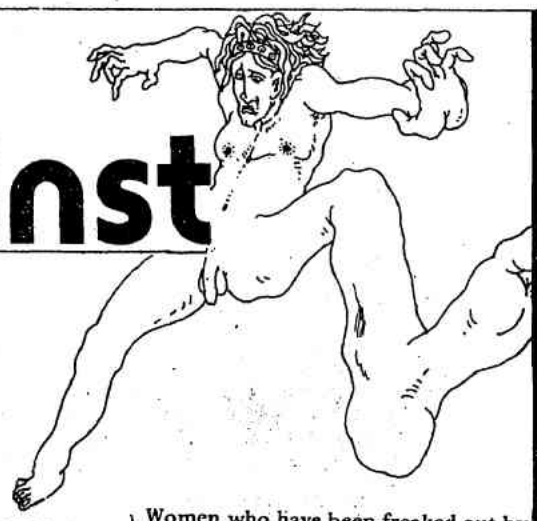
There is a real need for the gay and womens movements as a whole to attack the media, to be wary of distortion, not to rely on the media for all our coverage in the public eye, to always be aware of the role of the media as the faithful servant of our enemies. We must reject the old stereotypes and any attempts to give us new ones. If our fight for liberation is to be a real one, we have to realise that our fight is one against the whole system, of which the media is one voice.



FIELD THEATRE  
Bringing Joy to the Populace  
This page is amusingly disguised as 9



# what are men against sexism, query.



Well you might ask, sisters and brothers. While we're there, what are Women Against Sexism? Yeah, well we know all about the Women's Movement and what they're into - anti-oppression and getting high on it - consciousness raising - or do we know? Do men fit in? Do we continue to behave like metal monster aliens sent to create "bad vibes", as they used to say in '68.? Is there really any point in resisting amovement, of all people towards liberation? Liberation from what, they all cried. What's so bad about that horrible knot of fear which is always there when you lay a heavy on someone - the Competition Trip, replete with chrome-plated machine-guns, napalm cannisters and cash registers?

So then, what do we do? What if we helped?? NOT mother's little helper oppressive relationship, but LISTENING to their ideas and responding. Day-care, freedom, medicine, activity and the commonsense world, instead of keeping the whole restructuring thing out in the cold.

And quite honestly it is unnecessary to agree that men are oppressed themselves - we feel the pressure to be bloody great heroes all the time. And if we fail in Mr Big's Impossible Dream who normally gets the toughest end? And even if you "agree" with the Women's Movement who looks after the kids, washes up, hangs out the washing? And who gets heart attacks trying to be the world's best breadwinner? Who worries about his "performance" in bed? And when he is psychotically deranged because of the high pressure who gets raped and beaten up? It involves us all.

Some friends and Paul Mason will be meeting Sunday June 8 in the Clubs and Societies Room up the Union's backstairs - without a president or a format - to speak openly men to other men about our relationship with sexism. Only by discovering where sexism gets at us can we begin to stop oppressing women - and other men. This is a meeting of men who want to make maleness a good thing not an automatic qualification for hatred, fear, rip-off, the army and Big Business (i.e. rip-off again).

Leave your rules and masculinity in the sickbed to rot: don't come and be a he-man with a point to drive through our skulls. We'd like to get an ANU Men's Group (call it what you like) with 15 signatures for SA assistance - come and discuss the possibilities. Breaking into small groups doing things - don't laugh - it's not self flagellation - it's a realism and privilege aren't what they seem.

It's an attempt to redirect the perverse energies of violence masculinity and idiot femininity into an unknown quantity called humanity.

Women who have been freaked out by men [see page 16] could be encouraged to seek help in Women's Refuge and related services more and more; but men have no place, obviously, where women are trying to recuperate from the horrors of patriarchy.

Beyond essential therapy men's groups in England, the U.F. and Sydney have been propagating their ideas, sitting in on creches (when did YOU last care for a child for 8 hours straight?), raising money for those who need it (Women's Refuge, Elsie, Rape Crisis Centres & Publicity) - showing our fucked-up brothers how to develop the positive aspects of their masculinity and how to discard the negative. We also have a duty to disturb the compacent oppression of marriage and the nuclear family - "they" don't like single men because we don't get involved in loans, mortgages, TV, washing machines and automatic labour-creating gadgets like our married brothers.

One last note. There are no rules and if any woman wants to come along and fuck up a genuine attempt by their brothers to find themselves under the money-thug-soldier mould of patriarchy, tant pis.

Just that I would never go to a women's consciousness session for obvious reasons - ask any woman who's into that. Joint CR sessions are a desirable possibility but are we to meet as masculine bullies and feminine submitters or as human beings. Male humans are invited to come and talk it over.

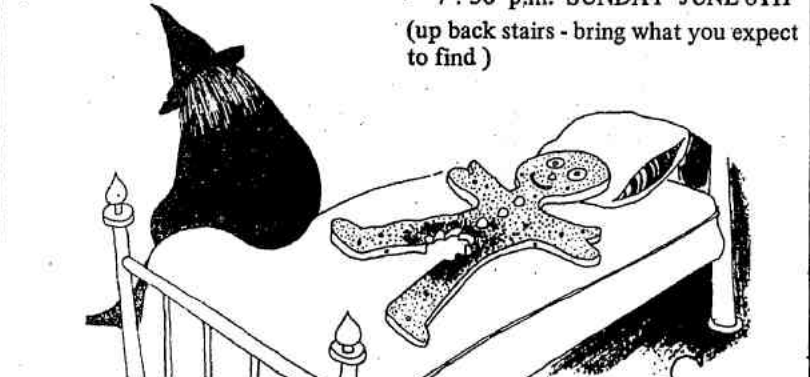
CLUBS AND SOCIETIES ROOM  
7:30 p.m. SUNDAY JUNE 8TH  
(up back stairs - bring what you expect to find)

See the zeppelin  
It is a lead zeppelin  
That is my conscience

See the zeppelin  
It is made of lead  
Just like my conscience

See the zeppelin  
It is made of solid lead  
Just like my conscience  
Anon '68

PEOPLE USED TO BUY THINGS BECAUSE THEY NEEDED THE THINGS TO SURVIVE NOT BECAUSE THE THINGS NEEDED PEOPLE TO SURVIVE.  
Mason Williams



# HEAVY

On page three an apology appears for a report which was printed on 3 April. This apology was inserted following the receipt of this letter from Professor Badger's solicitors:

"Dear Mr Roe,

We act for the Vice-Chancellor of The University of Adelaide, Professor G.M. Badger, in connection with an article that appeared on page 4 of the Easter (3 April 1975) issue of "Woroni".

The allegations about Professor Badger which appear on that page are entirely without foundation and amount to a very serious libel.

In view of the gravity of the allegations made and having regard to the senior position which our client holds and to the position for which his name was being considered, we request that you immediately offer to publish a clear and unqualified apology and

retraction in a conspicuous position in the next issue of the paper. We further request that the details of this retraction and apology be settled between your solicitors and ourselves.

It is our understanding that "Woroni" is published by the ANU Students' Association and that this is not an incorporated body. In these circumstances, and in the event that a completely satisfactory apology and retraction is not made, it is our clear instruction to issue a writ against you as President of the Students' Association and as publisher of "Woroni" and against each individual member of the Committee of the Association and against Mr Roland Manderson who produces the paper. Copies of this letter are accordingly being sent to all such persons. A similar letter is also being sent to the printers, Progress Press Pty. Limited.

Failing a satisfactory reply within the next seven days, our instructions are to issue the writ. We need hardly add that in our view Professor Badger will be entitled to very substantial damages.

Yours faithfully,"

After further correspondence I received instructions from my solicitors that Professor Badger's solicitors had requested that an apology in the terms we published on three conditions:

1. that the headline "We apologise" be in substantial capitals and that the apology be placed in a prominent position on page 3 and not tucked away in a corner,
2. that a copy of the issue be sent to every member of the ANU Council,
3. that twelve copies of "Woroni" be airfreighted to Professor Badger as soon as the issue is published.

They advised that:

1. The article in "Woroni" was read to the University Council. The Chancellor, who is also the Chief Justice, stated from the Chair that the article was libellous and that it should be challenged. He was supported by the Deputy Chancellor (The Honourable Justice Mitchell) and The Honourable Mr Justice Jacobs. On the motion of the Deputy Chancellor the Council agreed unanimously (Professor Badger

abstaining) to support the Vice-Chancellor in any action he might take and if necessary to sue for libel.

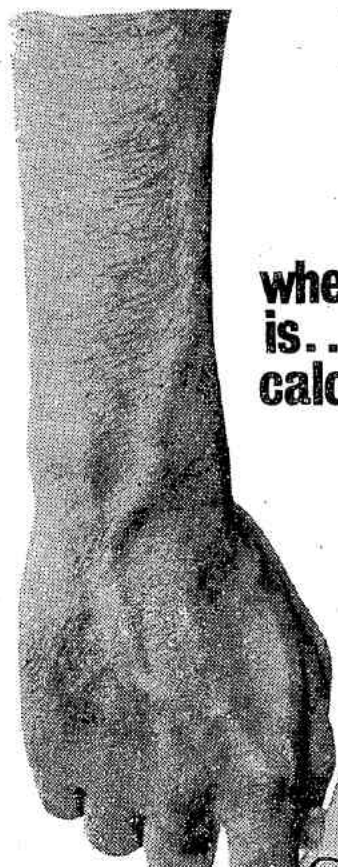
2. Two copies of the Report of the Commission of Inquiry were sent.

3. The University Council has long been concerned with the defamations which have been made against Professor Badger. On 6 December 1974, the Council unanimously agreed on a statement to be issued, and two copies of this are enclosed. It will be noted that this includes the statement that "the Council wishes to place on record... the fact that Professor Badger has always acted in this matter with the Council's full support, and that it has complete confidence in him as the executive and administrative head of the University".

4. They said that if I wished to come to Adelaide on Monday, the Vice-Chancellor will spend a couple of hours with him, show him documents and letters and try to arrange for him to see Justice Mitchell or Mr Justice Jacobs (both of whom are fully conversant with all the details) and anyone else he would want to see such as the University solicitors, or the President of the Staff Association at the time.

JULIUS ROE

when your problem is... which scientific calculator...



10 digits plus 2 for scientific notation

Exponential function

Square root

Power key

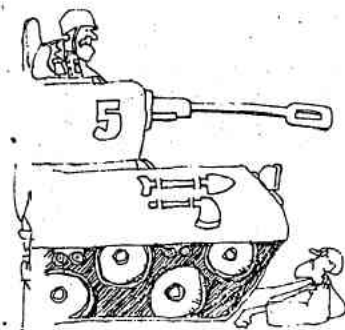
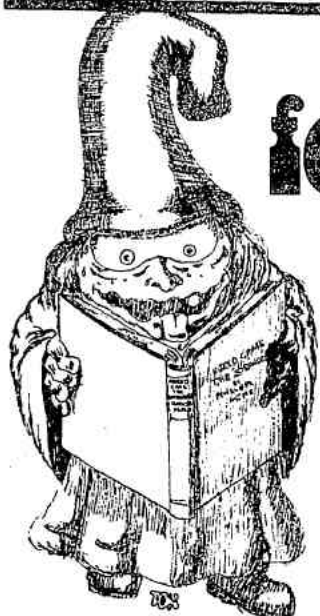
2 levels of parenthesis

"Pi" key

IT ALL ADDS UP TO SANYO C22171

Available from the Union Shop

## for Kiddies



"If you're thinking of suing me for damages I'm afraid you haven't a leg to stand on!"

Little Stevie wins a vinyl covered paperback edition of "Pooh Bear: a first reader in Freud" and a 3 foot by 3 foot poster of a common household bacterium.

I have a chocolate bunny, And he is very funny. He bends if it is sunny. For then he's soft as honey. And though it's pretty crummy, I have a runny bunny.

by steve aged 3½

Stevie, a fellowless wife from Mogo is a talented young lad, - having constructed several blood and cat skin collages: his aim in life? ... to be just like dad.

KIDS: send your contributions to Koolitz Karma of Woroni, P.O. Box 4, St. Ann.

page 7

# HEALTH AND HAPPINESS WITHOUT PANTYHOSE...

**THE THINGS THAT HAPPEN TO WOMEN - VAGINAL INFECTIONS**  
There are several common infections of the vagina which are not serious in themselves but can cause much discomfort and anxiety, and even pain. Many women feel guilty about them and may not seek treatment, because they connect them with VD, but these infections are not only spread by sexual intercourse (they can be caught in other ways - for example by sharing towels, face washers, etc.)

## NORMAL CONDITIONS IN THE VAGINA -

In all women, glands in the cervix and the lining of the vagina secrete moisture and mucus. This discharge is transparent, or slightly milky, and may be slippery. It often looks yellow when dry. Normal discharge usually does not cause inflammation or irritation.

Many bacteria grow in the vagina of a normal, healthy woman. These consist mainly of lactobacilli which feed on sugar in the cells of the vaginal wall. Lactobacilli change the sugar into lactic acid which assists the prevention of growth of harmful bacteria and yeasts. Anything which upsets this normal balance may cause other organisms to multiply out of proportion.

**THRUSH -** (Candida albicans) alias monilia, "fungus", yeast. These different names refer to the same organism.

**Symptoms -**  
itching and inflammation of the vulva and outer vagina - it may be painful during intercourse

white discharge that may be light or quite heavy and thick (rather like cottage cheese) and which may smell like yeast

there may be white patches on the wall of the vagina.

### Cause -

The candida or yeast is normally present in the bowel. It is easy for yeast to travel from bowel to vagina and cause a discharge. Yeast also feed on sugar in cells and compete with lactobacilli for food. Candida may increase either when more sugar is available, or when the numbers of lactobacilli are cut down. This may occur for example when:

- 1) antibiotics or other drugs, e.g. penicillin, Flagyl, are taken to fight infection anywhere in the body, they will also destroy the lactobacilli in the vagina. Since there is less competition, the yeast thrives;

- 2) antiseptic douches may destroy lactobacilli and allow thrush to increase;

- 3) there is an increase in oestrogen and progesterone hormone levels as occurs at the end of the menstrual cycle, that is the week before your period. These hormones change the balance by increasing the amount of sugar in these cells. Yeast infections are therefore more likely to re-occur in the week before your period when there is more food available for the yeast;

- 4) oral contraceptives also increase levels of oestrogen and progesterone. Some women seem more sensitive to these changes than others, it may be worth discussing a change in the type of pill you are using, or considering another form of contraception if you are troubled with thrush;

- 5) pregnancy also increases hormone levels. Unless thrush is treated during pregnancy it will be passed to the baby at birth;
- 6) diabetes, even in its early stages, leads to sugar in the urine and this is deposited on the vulva. This provides food for the yeast and allows it to grow.

### Tests -

Thrush is diagnosed from a smear and swab taken from the vagina.

### TREATMENT -

- 1) seek medical aid which will involve a medical examination and swab of the vaginal discharge;

- 2) pessaries or cream containing nystatin are available on prescription. Both must be inserted high into the vagina where they will spread over the surface of the cervix and vagina killing off the yeast. The treatments work directly to kill the yeast but do not change the environment in the vagina, so are most effective if combined with vinegar or yoghurt treatment (see below);

- 3) Gentian violet: may be painted on the walls of the vagina - you will need someone else to do this for you;

- 4) vinegar: this is the simplest method of restoring the normal acid environment in the vagina, which will reduce the number of yeast cells. This is most effective in stopping the itch. Use one teaspoon of vinegar in a glass of water, dip a small tampon in this solution and insert.

Change as frequently as possible and use overnight as often as you can. For treatment to be effective this should be continued for at least 10 days and repeated for the week before your period for the next 3 months.

- 5) yoghurt (unpasteurised) can be used to re-introduce lactobacilli into the vagina. Smear yoghurt over the walls of the vagina as frequently as possible. Use for the same length of time as the vinegar treatment.

Men may carry thrush without having symptoms, and so may re-infect a woman who has been treated. Both partners must be treated if thrush is to be cured. Avoid sexual intercourse (or use condoms) during treatment to prevent infecting the man who may re-infect you or someone else.

As thrush thrives in moist, warm areas it can spread to others or re-infect you, to prevent this it is important to:

- 1) wipe yourself from front to back so that yeasts in your bowel won't get into your vagina;
- 2) wear cotton underwear rather than nylon - cotton absorbs moisture better;
- 3) wash the vaginal area daily with mild soap. Don't use irritating soaps and sprays. Pat your vagina dry after bathing and keep it dry;
- 4) avoid scratching - it will irritate the tissues and cause the infection to spread;
- 5) avoid pantyhose and tight pants or jeans which prevent air from circulating and encourage growth of yeast.

**TRICHOMONAS - or "Trich".**  
This is another vaginal infection caused by a one-celled animal called a trichomonad. Trichomonads feed on cells, particularly blood cells, so are more likely to increase at the time of your period. They grow better in a less acid vagina.

### Symptoms -

vaginal discharge which is thin and foamy, although if there is a mixed infection it may be thicker, and is usually yellow-green in colour. There may be itching, soreness, and swelling of the vagina and vulva, and if there is a lot of discharge there may be irritation and chafing of the inner thighs.

burning sensation especially when passing urine

it may also cause a urinary tract infection.

### Diagnosis -

A swab should be taken - the trichomonads can be seen under a microscope. An internal examination will also show that the vagina is redder than usual and there may be tiny blood spots on the cervix - called a strawberry cervix.

### Cause -

trichomonas is carried by many men and women not always causing symptoms. It is transmitted most often by genital contact, however the organisms can also be carried from one person to another by moist towels, face washers, and low chlorinated swimming pools. Women with less acidic vaginas are more susceptible to trichomonas.

From: Australian National Advisory Committee International Women's Year. Newsletter No. 3



### TREATMENT -

1. the most common treatment is a drug called Flagyl (metronidazole). It is taken orally, and obtained on prescription. It should be taken between meals because food will cause less of it to be absorbed;
2. vinegar - (see under thrush) will usually give relief from symptoms but may not totally destroy all trichomonads. It should be used after your period for three months.

### SIDE EFFECTS -

You should not take alcohol while on Flagyl - it may make you vomit. Flagyl blocks the metabolism of alcohol. A high percentage of "trichomonas" cases also have gonorrhoea so swabs should be taken anyway.

Flagyl should be avoided if you have a history of diseases of the blood or central nervous system. It should not be taken during pregnancy or breast feeding. - a blood test involving a white cell count during repeated treatment may be necessary.

3. Pimafucin is a vaginal pessary or cream to be inserted into the vagina and may be useful.
4. Intercourse should be avoided during treatment to prevent re-infection, or condoms may be used for the same purpose.

**NON-SPECIFIC VAGINITIS -**  
This is the name used for inflammation of the vagina caused by a bacteria and not due to yeast, trichomonas or gonorrhoea.

**Symptoms -**  
itchy inflamed vulva, white or yellow discharge, which may be streaked with blood.

**Cause -**  
bacteria will only cause symptoms in the vagina when something upsets the normal balance, for example, antibiotics, irritation of the vagina due to intercourse or after an abortion, or insertion of an IUD. There are many bacteria which may cause symptoms, and swabs should be taken to see which one is causing the problem.

### TREATMENT -

Sulpha cream, e.g. Sultrin, is used in the vagina twice daily. Antibiotics may be needed orally if you are allergic to sulpha drugs, or if the bacteria are more sensitive to a particular antibiotic. The use of vinegar or yoghurt after you have finished treatment will help restore the normal balance in the vagina and prevent thrush.

### OTHER CAUSES -

The most common other cause of discharge and inflammation is allergy. Vaginal deodorants and sprays are a common culprit - there is no need for these products, the vagina cleans itself naturally, and they should not be used.

Gonorrhoea has not been dealt with in this article. It belongs to a group of venereal diseases which are only transmitted by sexual intercourse.



Ten-year-old ARVN, a "little tiger" feted for killing two "Vietcong women cadre" the day before (his teacher and mother, it was rumoured).

REPRINTED FROM  
THE VILLAGE VOICE  
February 1975.

## 1. 2. 3. 4..

The war? Before I went to West Point, it was just a bunch of flickering images on a TV screen. I didn't really think about the war much. At West Point, you were indoctrinated, trained to approve of the war. Still I had doubts. It went on and on. I began to feel it was a waste of lives, American and Vietnamese both.

When I graduated from West Point in 1969, I got married and received orders for a two-year tour in Germany with the Air Defense Artillery. I figured with two years in Europe, the war would end and I would never have to face going to fight there. But the killing just went on and on, and my feeling of disappointment and disgust grew. I never identified with the North Vietnamese side in the war. I just didn't think the killing was right, from either side.

We all had a rough idea about when we were going to get orders for Vietnam. One class of West Pointers would go, and then the next, so we could feel the orders coming three or four months away. As the time got closer, I did more and more thinking, and two incidents I can think of really helped me to decide to desert, against going to war and fighting.

One was the My Lai incident and one was the Kent State killings.

It wasn't just what happened, the incidents themselves. It was more the reaction of the officers around me, and of this colonel who was over me. They thought Calley did the right thing - "kill all the gooks". I began to see them as sadistic and violence-prone. The war wasn't a political thing to them. They just placed no value on human life.

The Kent State killings came when I was in the missile battery, and the captain over me was really straight. I remember in the military newspaper there was a picture of the lieutenant who commanded the National Guard troops. He had a 45-calibre pistol, and he was aiming it, and if you looked closely, you could see that the hammer had come back, it was cocked and ready to fire. He was standing out in front of his troops showing them what to do, even if he didn't give a verbal order. I pointed this out to my captain, and he said, "Well, that's great. That's really fine. I think all these people should be killed, these people who demonstrate."

Once I decided I wasn't going to fight in Vietnam, I figured I had only two honorable decisions to make as a man. I could call the Pentagon and



## We don't want your FUCKING WAR!

say, "I, First Lieutenant John Vequist, am not going. Fuck off." Or I could desert. But of course, I had my wife, and by that time, we had a kid. And my wife was intimately involved in this decision. We knew the orders were coming, and we used to discuss the war, the morality of it, the reactions of the other officers and their wives.

We finally started really making plans to desert about the time the orders came. I remember it like was yesterday. We were at this party at the officers' club, and my colonel came up and said to me, "John, I have great news". I knew what was coming. "You got your orders today for Vietnam". He thought it was the greatest thing in the world. But can you imagine! Already my wife and I had planned to desert, and there I was talking to that colonel about my orders. We were so paranoid.

We planned very carefully. We had a lot of household junk, and we got rid of as much of it as possible.

Finally, the day came. The apartment looked like we'd just moved in - it was practically bare. The only clue I left - it was kind of dumb really - was a blackboard. I drew a peace symbol and wrote "Peace, brother," on it. Then we were gone.

Within two days we were in Stockholm.

I had written to my parents a couple of letters, explaining how I felt about the war, long letters around the time we were coming to the decision to desert. I didn't actually say I was going to desert because I didn't know if they'd try to turn me in, or what. After I came here to Sweden, it took a while to get the guts to sit down and write them, but I did, and I explained the whole thing. They have never really understood the whole thing, my mother especially.

But you know how mothers are. They just want to have their kids around. She didn't care if it was against my conscience. She just wanted me back. I've flown to Canada and seen my parents since then, and now they understand things better.

There were times when I really got depressed, and a lot of it had to do with the language difference. I had no problems making friends, but I still felt like an outsider. And it just looked like I didn't have any future at all. I just sat down and cried a couple of times, and I wondered if I had made the right decision. I wondered how things would have worked out if I had done things differently.

This West Point ring on my finger. I've still got it, and I still wear it. I don't hate West Point. I had some bad times there, and some good ones. You look up to West Point, in a way. I guess. The ring says: "Duty, Honor, Country", the West Point motto. That motto was so sacred at West Point. And now, under the law, I've sinned against those three concepts. My conscience is clear. I have lived up to my concept of duty, to my duty to my fellow man. I've lived up to my concept of country, my duty to my country. And honor, I feel like an honorable man. I made an honorable decision.

That's why I won't accept President Ford's so-called amnesty. It's not an amnesty at all. You have to sign an oath of allegiance. The idea of two years of work is like an idea of forced labor. It's punishment.

I want people in America to understand why I, John Vequist, who was a West Point lieutenant, why I deserted. Why I am still here. Why I refuse the so-called amnesty. I'm not radical. I'm just a man. And I want Americans to remember me, and to remember the war in South-East Asia, which Ford is trying to crank up again. I want Americans to remember the difficult, ugly things about our history because they're the only ones that count.





Now the Indochina War has ended, it is time for the generation that grew up with the war (me) to reassess the way we look at the world.

We are children of parents who were continually bombarded with evidence of the world-wide march of Communism and the nasty things did to people they did not like or found inconvenient.

It is easy enough to laugh at our parents' fears of the Red Peril, but we have a comfortable historical perspective against which we can judge the validity of the views of both our parents and Communist and non-Communist governments of the past three decades.

Thinking specifically of Asia, who in 1945 in the Western World could distinguish between the Communism of China and the communism expounded in Vietnam? Military action by early Vietnamese Communists looked like the action of criminal gangs dressed up in ideological clothes. Germany's Baader-Meinhoff gang, which is being brought to trial now, typifies how the actions of a militant group outside the political pale appears to law-abiding, politically accepted groups. Who can tell whether the gang is a fore-runner of social forces that could be unleashed in Germany and other industrialised countries during the next 50 or 100 years? The Germans now are confident of suppressing the Baader-Meinhoff type of activity, but the French and British also felt confident of stamping out similar activity by Vietnamese communists in 1945.

It can be argued that there is no analogy between an industrialised European society and a predominantly rural society in Asia. Whatever the validity of the argument, the fact is that foreigners based their actions on erroneous beliefs about Vietnam and the meaning of nationalist sentiments in many Asian countries.

This seems like a poor excuse for the actions of foreigners in Vietnam for the past 30 years. Rightly or wrongly, world developments had conditioned most Westerners to react

in a knee-jerk fashion to Communism, Communists, and Nationalists. Knee-jerking is comfortable because it requires no deep thought or analysis of the situation under discussion. As in the case of most blind-spots, it took a good deal of force to make most foreigners realise their errors about Vietnam.

The North Vietnamese, aided and abetted in a minor way by mean and criminal actions of the former US President, Richard Nixon, have forced the rest of the world to THINK MORE DEEPLY.

Since the fall of Saigon, all the world's nations are reassessing their relationships with one another. This is a refreshing change, but the cost of driving home this lesson in logic was the lives of several million people. Nobody knows a realistic figure - it took an awful lot of bodies too many.

What else have the North Vietnamese taught the world?

One lesson is, to keep your nose out of other people's business.

Question: What if the other person's business threatens your business?

Answer: Be sure of your facts before you act. Read much history. Be prepared to defend yourself from direct attack.

Question: Because nations are interdependent to some extent or another, where do we draw the line between my business and your business?

Answer: Precisely define your self-interest in any situation. Check to see whether a developing situation threatens your primary self-interests, or whether it just looks threatening without, even in the worst possible analysis, vitally affecting your self-interest.

Memories of war should be allowed to fade, but then people forget why they should talk, not fight (sic). The history of man has been thus and I doubt whether mankind will improve in my time. We can only hope that future fighting will be confined to conventional weapons.

There are plenty of potential fights in the world. The three sorest points are the Middle East, Greece-Turkey,

and Northern Ireland. Simmering in Southern Africa is likely to boil over into wide-spread violence during the 1980s.

Notice that lesser nations have taught the super-powers a lesson that any observer of street-corner gang fights knows too well. The lesson is that when one country wants to fight, outsiders might stop the battle, but not the war. Hence Dr Henry Kissinger's so-called failures in Vietnam, the Middle-East and Turkey-Greece.

In terms of working for peace, we should recognise the universal rule that when two groups WANT to fight, no power on earth will prevent them from doing so sooner or later. When two groups believe their interests will be protected or bettered by war, they will go to war come Kissinger or high water.

As an old man of 25, I look back in sorrow on recent world history mainly because the lessons I have learnt, particularly from the North Vietnamese, were being taught by the Chinese and Greeks more than 2000 years ago.

We are old because man has advanced so little in such a long time.

The change of government does not appear to threaten the primary self-interest of nations such as Russia, China, America or even Australia.

The change obviously affects the interests of Laos, and probably of Cambodia and Thailand. The Laotians' self-interests tend to be over-ridden by neighbors, but the Cambodians and Thais are capable of looking after their own interests. Australia should have more than a passing interest in

developments in Asia, but the Russians and Americans really cannot claim to have primary self-interests at stake in Asia. The Americans are reassessing where their interests lie, and they will in future be more concerned with Europe than with internal adjustments within Asian countries.

The forces of Chairman Mao and Ho Chi Minh won through persistence, cunning, resilience, courage, and an exemplary pragmatism in ideology and action. Exemplary because in many societies, not just the South Vietnamese, it is "pragmatic" to condone and practice corruption at many levels of government. The corruption that was prevalent in pre-1949 China and in South Vietnam until Saigon changed hands, appears to have contributed significantly to the downfall of both regimes. Perhaps this failure could be attributed to poor leadership. This could be a historical accident - the "wrong" men in the "wrong" place at the "wrong" time with the "wrong" policies. ("Wrong" because it depends on your view about which side should have won.)

The Indochina War again raised the issue of the morality of warfare. The answer was, as it always has been throughout history, the same - the horror and terror of war, and the suffering, the maimed, homeless, hungry and orphaned, is irrelevant to the real morality of war. The real morality of war is that when one group thinks its interests will be protected or bettered by war, then the war will be fought until one group has lost, or one group accepts a changed perception of its interests.

by Chris McEwan



Page 20... and Marxists fuck Pizzas!

CHRISTOPHER MORTON



The piercingly perceptive Andrew Benjamin was the first to spot the smoke that drifted from the projector at the Friday Supper show and soon, with the speed of superheroes, the Labour Club was at the door. As it happened, this Achilles-heeled exit was unnecessary and, as no-one else arose, they strode with quiet dignity back to their seats.



Glenn Cardier's famous impression of Andrew Benjamin

Is it true the Rigmor Hédène was not at the Rad Fem meeting because she stayed at home to do the washing up? Could her sensuous arms encompass such a task?

Crabs must be the dernier cri in status-symbols - they certainly show that you mix with the right people.

The social conscience of Colin Plowman Jr. is stirring in these, his mellow years. Tearful friends waved fond goodbyes as he stepped bravely across the tarmac with 50 gallons of white paint. Colin has gone to the deep interior bent on eradicating racial prejudice. What a man!

What do Jim Cairns, Andrew Peacock and Mr Morosi have in common? An interest in the Family Law Bill perhaps?

Bunny Boy Peter Woollard recently abandoned spangles bras and tassels for the sleek style of garb recently, wowing the cool locals on the French ski slopes.

What a delight it was to have dear dear Princess Anne visiting during the break and so interesting to hear about her milliners' dreams. Anne clearly avoids the pestering of embarrassing little political questions by maintaining a very chic residence.

*Amory*

I recently met the eminent bio-chemist, Lois Bloink who escorted the decorative Stevie Morton to a charming little dinner party given with the usual flair by John Fowler. Also present was avant-garde film and theatre director, Tony McGregor, Australia's own statesman, Michael Dunn and the charming JDB wearing an engagement ring received through the post.



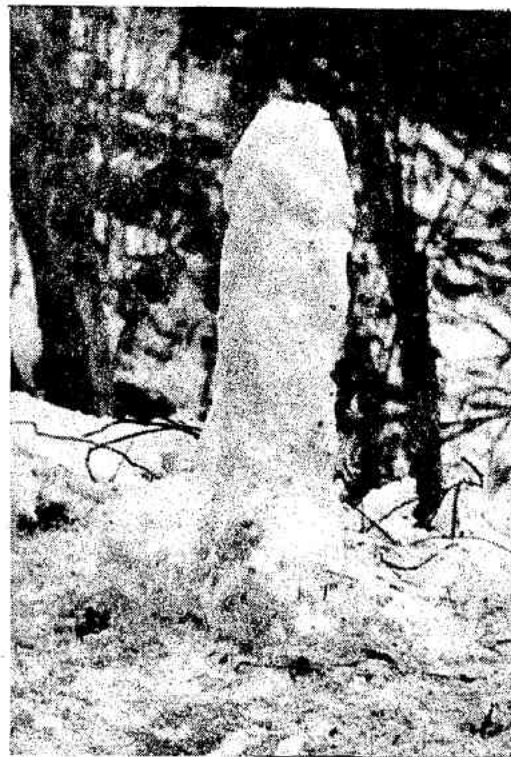
Oh those lovely people at the Renée Geyer concert were as rapt in her singing as I was. She was magnificent for all 45 minutes. My fellow students who paid the two dollars at 8.00 were entertained for (it seemed like years) over two hours by Medusa-sweet boys on their first gig who specialise in laid-back deja-vu...

I'm just dying to hear them when they've practised. Well, our friendly rip-off promo-people did advertise Renée Geyer as "...appearing shortly in the Union Refectory."



above: candid pic of campus darlings JDB and John Fowler [see p. 4]: We are not amused ...

left: Michael Dunn: dreaming of a way ...



This issue of Water was typed by Marsee-tolerant as usual by Roland Manderson Paul Mason and Tony McGregor with moral support from many friends and some stimulation over a period of time kept us conscious to the most minimal extent at some times and we got very excited over the three classifieds and just ~~look~~ at that border to the right - including grouse, oh - and the back page but these days (editors and articles & graphics and dope and energy flowing in.

# MAGIC MUSHROOMS

Mushrooms containing the psychedelic drug PSILOCYBIN are now available, if you can find them, in the Adelaide Hills. The most common variety go by the name of "Gold Tops."

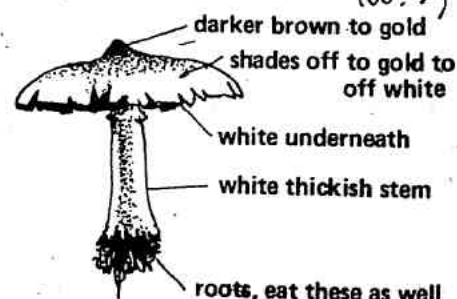
The best places to look are under and around bracken and blackberries or similar thick undergrowth in the damp areas.

There are some in the hills very similar but the stem is thinner and is easily squashed. The real thing once-picked turns blue, (especially around the edge of the umbrella) a few minutes after being picked. Blue is also easily seen in the stem. This is the magic stuff. Eat the roots as well. The taste is fairly awful so its best to have them chopped up in soup or in a sandwich. 5-6 mushrooms are sufficient for a very nice trip.

If you wish to keep what you find, dry them out in the sun or place them in a jar of honey.

Happy Mushroom Munching.

Gold Tops (BLUE MEANIES TOO!)



AT  
ARAWEN  
FOR  
US.



## alternate news service

The Alternate News Service is an information co-operative that services student, union and underground papers, as well as private subscribers. It publishes alternate news material (A.N.S., fortnightly), graphics (A.N.S. Graphics, monthly) and educational analysis (A.N.S. Education, monthly).

The dissemination of this information depends on two complementary networks - subscribers and contributors. If you have any stories, documents, or general material that may be relevant to others, please write to A.N.S., 97 Drummond St, Carlton 3053. Subscription details can also be obtained from this address.

A.N.S. publications are produced by an independent collective. The mass media falsifies, twists and ignores the truth... help build an authentic information system.

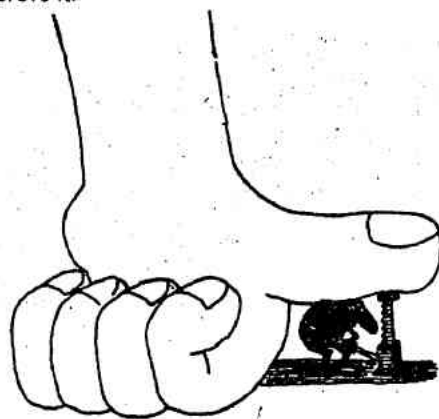
## INSURANCE COMPANIES BEHIND ANTI-EQUAL RIGHTS AMENDMENT CAMPAIGN

(ANS/LNS)—Big insurance companies are among the largest financial backers of lobbying against the Equal Rights Amendment, according to the feminist newspaper *Majority Report*. The constitutional amendment that would establish legal equality for women would make illegal the insurance companies' policy of charging up to 50 per cent more for women's health insurance premiums than for men's.

A principal group receiving lobbying money is a conservative "women's organization" known as Pro America. Many of its lobbyists are wives of executives of Mutual of Omaha and its affiliates. W. Clement Stone, who was one of the largest contributors to the 1972 Committee to Reelect the President and chairs the Combined Insurance Company of America, has contributed large amounts of money to Pro-America's anti-ERA campaign.

Another anti-ERA backer, William Perkins, speaking for Continental Assurance, warned recently: "I can assure you that we [insurance companies] have a high batting average in killing bills we don't want and passing ones we do."

As of March 1975, the thirty-three State legislatures have approved the ERA, which cannot be considered by the Senate as a Constitutional amendment until four more states approve it.



# Radical Environmental Education Conference

by the way, the word 'radical' means "of or from or going or being the root inherent, essential, fundamental, primary, thorough."

This is an idea which grew out of a network of people at the Radical Ecology Conference who were interested in education.

\* There won't be any gurus at REEC - the idea is to get people together - that is, a range of people, not just teachers or administrators, but people who are interested - particularly school students - or people who have nothing to do with schools or institutions.

\* The conference will be made by the people who come along - both in form and content.

\* A network of people who are interested in Environmental Education has been set up.

You can join this network by writing to -

PO BOX 20 CARLTON SOUTH VIC. 3053

\* Pre REEC there will be meetings at 6.30 pm each Friday until the Conference to plan the Conference, and also to discuss Environmental Education and its relationship to society and social change. The meetings will be held at:  
The Victorian Environment Centre,  
15 Drummond Street,  
Carlton, 3053. Tel: 347-8977

DETAILS -

Time - 29 - 30 - 31 August 1975  
Place - Inner City, Melbourne - venue to be determined  
Cost - Registration \$7.00 general  
\$4.00 students/unemployed

a kounter-  
revue  
(1,2,3...)

Presented by ANU Theatre Group and Field Theatre

Childer's St. Hall, June 5, 6, 7, 8.15 pm. (Thurs, Frid. Sat.)

coffee, fizzy drink, comfy chairs!



# HEADS

A REVIEW OF PERHAPS & MAYBE

\$1.20 students  
\$2.00 others

ERK, NOT IS THIS, A PAPER?!!

12 AS IN APOSTLE.

\* One in every four working women is solely responsible for at least one child

under twelve years of age. One in approximately 300 working men is in this position.

"WE SHOULD ALREADY BE FINDING THE MINES OF 1984. IF WE DO NOT, 1984 WILL NOT BE SO PLEASANT AND COMFORTABLE A YEAR FOR OUR COMMUNITIES AS IT MIGHT HAVE BEEN."



F. F. Esple, OBE  
Deputy Chairman,  
Consinc Ripinto of Australia Limited.  
Chairman, Australian Mining & Smelting Ltd.  
Chairman, Mary Kathleen Uranium Ltd.  
Chairman, Bougainville Copper Ltd.

Modern mining is long-term investment, not speculation. It produces national strength and wealth; self-sufficiency in resources; vital export income; stimulus to secondary industries; practical decentralization.

Geological exploration is risky, expensive, scientifically complex. No second prizes. First find the prospect. Then prove it, find markets, build towns and ports and railways and pipelines. Find and train Australians to run them. Ten years from discovery to full production. Big business — yes. But the area of Australia disturbed by mining is only about the same size as Canberra or Geelong.

CRA has strong identification with Australia. More than 20,000 Australians work for CRA group companies. Shares in CRA, or CRA group companies, are owned by more than 80,000 shareholders in Australia. The major shareholder is The Rio Tinto-Zinc Corporation Limited, London.



CONSINC RIPTINTO OF AUSTRALIA

## tales from

# THE MEDIA WOOD



Once upon a time, when fairies still flit from tree to tree and money still meant something, the land of Ost was more than just a legend. And in that land stood a dark and leafy forest, Themedia Wood, ruled over by an evil sorcerer, Lamanco the Wit, and his hatchet-man, Abe Seabee; Lamanco issued a decree demanding that the yeomen of the wood supply his pets with two-thirds of their crops and every virgin in sight [ 'tis a far, far bedder thing I do . . . as the archbishop said to the acress. ] joked Lamanco.

In the deepest haunts of the forest, a family of smiling dwarves — Casters Fedcombroad and his family — lived in a toadstool called Rightwingback-lash. They were very poor because of the impositions of Lamanco the Wit, who demanded such expensive delicacies for his pets.

[ "They're sometimes caught a little short" chortled Lamanco. ]

The real problem was keeping up the supply of virgins, which were only available from the Ostrda Mafrod family. The head stud was an Indian, Crow Foot, who churned out progeny at lightning pace, and charged prohibitive prices for his sweetest virgin daughters.

"If only" complained one dwarf, "the sorcerer wasn't so demanding. Then we could buy more used virgins from Yankeegarbage, and just think of the money we'd save."

"If only", chime in another, "Lamanco's brats weren't getting to much enjoyment out of those Ostrda Mafrod virgins."

"If only" added a third, "Crowfoot wasn't quite so virile. And anyway, the sorcerer is too fond of him."

The oldest dwarf looked around the circle of downcast faces.

"My smiling siblings" he said paternally, "we could break the whole Ostrda Mafrod family, and Crow Foot with them. I have a plan, but it's risky . . ."

But the others were too faint-hearted, and the matter lapsed.

About a year later, the crunch came. Crow Foot agreed to pay "residuals" to his mistresses, and the dwarves' wives began to demand this privilege too. Carters Fedcombroad called a meeting.

"We can't have this" began one dwarf. "If Crow Foot goes on paying, soon we'll all have to pay."

"That would break us", moaned a second, "we've got to stop him."

"He's quite determined, you know" added a third, petulantly. "He won't listen to us."

Another dwarf shook his fist menacingly. "Dammit" he said explosively. "It's high time we moved against him"

The eldest of the dwarves just smiled. "Perhaps now you'll agree to my plan", he chided smugly.

And they did.

It was arranged with the printers of the comics so widely read by the sorcerer's pets (and incidentally owned by Carters Fedcombroad) to write bad reports of Crow Foot's latest offerings. The suppliers of Crow Foot's favourite tonic and vitamin E supplement, "Finance", agreed to cut him off. All sorts of disruptions and disputes were kindled and fanned, at a time when the switch to colour and the general economic climate were already making life difficult. Pressure was brought to bear in every conceivable way.

And the strain began to tell. Crow Foot, his supply of tonic now only a trickle, couldn't service many of his new mistresses; and laid them off. New models proved unpopular and were aborted. The birth rate began to fall.

Then, one mistress who had provided a string of popular virgins, Delilah 4, was fired. Lamanco the Wit, seeing his old friend not quite up to it, decided to lend a hand. This was the 75% quota, and was sent by a girl called Terry

But it backfired. Those tonic makers still supplying Crow Foot were appalled at this display of favouritism, and cut off their supplies. Crow Foot's "Finance" all but dried up.

Matlock Polly's contract came up for renewal and was put aside for "review". A very prolific lass, known (bawdily) as "The Box", was only being serviced half as often and in the drive for absolute economy, quality began to suffer. The virgins were now the miserable output of a broken home. And as Lamanco's brood began to grumble, Casters Fedcombroad offered the sorcerer an alternative: import better, cheaper

Did the brothers succeed? Or were their hopes dashed by an even more dastardly move? Did Crow Foot rise to the occasion? Tune in, same time, same channel, next year.



"What do you mean, 'base level effects'?"

this page is the page number THIRTEEN! 13 ←

An episode taken out of the 1970  
Doberl Cup.  
White: H. Korbe  
Black: Irrelevant

1. P-Q4  
1. Moan, I haven't as yet found a quick sure recipe for crunching D4. Boring, unimaginative players can often survive thirty or more moves having no opening knowledge or class. Imagination is the only key to success against so called solid (rock like) boring players. Benoni's and Gruenfeld's can be met by one specially prepared line; the Dutch isn't a bad bet, but can lose as quickly as it can win (I know) so --

2. P-QB4  
1. ... P-Q4  
2. ... P-QB3

No.  
I'm not mad, the Slav defence is quite aggressive. (Trash) well, I've played through the last Larsen v Uhlmann match, when Larsen had the same kink.

3. N-KB3  
4. P-K3 P-K3  
5. N-B3 -QN-Q2  
6. B-Q3 PxP  
7. BxBP P-QN4  
8. B-Q3 P-N5

The vicious reason behind it all: first commonly essayed by Alekhine in his circa Euwe period, now rejuvenated by Larsen.

9. N-K2.

# thrown gauntlet

anonymous chess  
freak....a new star?

The mug; best is 9. QN-R4 despite M.C.O. giving 9. N-K4 an exclamation mark.

10. O-O ...B-N2 P-B4  
11. N-N3 B-Q3  
12. P-N3

This guy's got no idea about the Slav then again neither have I much:



R-QB1  
13. B-N2 13 ... THINK!

I don't want to castle; this NSW country champion is a prime F.Wit. Why should I be positional. Have a go!

13 ... P-KR4 ?!

Enterprising, (probably even good). Now if the obvious 14. P-KR4, N-N5 threatens 14. ... KBxN and 15. ...NxKP; or 14. ...QBxN and 15. ...QxP; or just 14. ...Q-B2.

14. R-K1  
Ha! The patzer's scared, 1st battle won.

...P-R5  
15. N-B1 R-R4 ?!?!  
I've

never seen this sequence before, looks unnatural, but so does my opponent.

16. Q-K2  
A nothing move: P-K4 is OK.

...P-KN4

17. N-K5  
What a nasty: Threatens 18. NxN QxN 19. PxP. But a pity I saw it:

... P-N5!

18. NxNP NxN  
19. QxN R-N4  
and he's stuffed, shame.

18. NxN NxN  
19. P-K4 Q-N4  
20. QR-Q1 K-K2

a bit dangerous if he plays the right moves, but don't worry he doesn't.

21. P-K5 B-N1

A Grand-Master-looking move, so why can't I play it?

22. B-B1 Q-N2  
23. P-KR3?

Kn>w he couldn't last. He's having delusions, thinks the pawn is pinned. 23. ...PxRP is playable due to the mate threat but wait for it

...B-B6 !

obvious, you say; so what, looks nice.

24. Q-Q2 (K3 is better) PxRP  
25. N-K3 BxNP  
26. K-R2 NxP !

No rest from the wicked.

27. PxN BxP ch  
28. K-N1 P-R7 mate

A game with no moral and little morale; the following NSW country championship also had an irrelevant result.

P.S. Can Sigi play the black pieces?

## POETRY

### Wherein we unleash our talented & creative poetry analysts (?)

firstly.....

## an intellectual appraisal

THE ROOMS & Other Prose Pieces,  
by Kris Hemensley (Outback Press).

This collection of 16 short stories, written during the late 60's and the 70's, provides no continuous theme that would cause them to be linked together, but does exhibit a marked similarity in style. It is a style from which one could deduce the fact that Hemensley is a poet, and this may perhaps set one wondering about the success of his translation of techniques from one medium to another. In each piece the emphasis is on a clearly delineated situation the exact nature of which becomes unfolded

and is circumscribed by the development of the piece itself. There is no lengthy introduction to the scene, no unravelling of characters. As the cover note rather aptly puts it: "The characters and their scenarios inhabit the stories with a disregard for formal introductions: as with the contents of a photograph their establishment is assumed." Yet at the same time it seems that through these strikingly individual scenes Hemensley wishes to show them as though they were typical scenes. Just as the distinction between posed and unposed photographs is (usually) so easily perceived, so these stories seem dominated by the

attempts to mould what might well have been an experienced situation into one which will portray a more general meaning. The construction of what are presented as descriptions seems artificial as is shown by the first piece, No Word No Worry, which attempts to make a point by the juxtaposition of the appearance of a scene with the reality which is obvious to anyone who cares to see it that way. The first part of No Word No Worry describes the return of the troops, contrasting the supposed glory of war with its destruction, the heroic struggle with the mundanity of death. Yet the constant underlying of the first level with the second points to the inadequacy of the situation to present the ambiguities it involves. Hemensley makes constant authorial intrusions, in the sense of providing pieces of information which do not appear as essential givens in the situation, but at the same time denying that this is happening, by describing what is presented as though it were a snapshot.

The same return to the lived experience is suggested by Hemensley's use of a semi stream-of-consciousness style, and again this is used mainly to contrast the third person point of view with the first. The pieces, China, a description of a train journey, or The Rooms, are particular examples, where the stream-of-consciousness style is used to reintegrate a personal, subjective point of view into a situation, thus pointing out how the personal has already been excluded. Perhaps this is a reaction against the typification employed earlier. However, again it seems unrealistic, and what is described does not seem to be

given by the scene itself. In other words there is a resort to the first person in order to show how such a personal point of view is lacking, while the only way in which it is given as lacking is the extent to which such stream-of-consciousness technique is not employed. The process is rather circular. This does seem the result of pruning too far the features of the story, for, in depriving each scene of its background, and so, one might say, of its construction, Hemensley seems to have deprived his pieces of any but artificial content.

There are, however, some good sections. Lingo Bar portrays cross-cultural differences and the problems of inter-cultural communications. It is one of the few occasions where the 'I' as describer coincides with an 'I' as a character, and there is, as a result of this, a successful orientation of viewpoint, in the first place towards the 'I-as-character', and in the second by the 'I-as-describer' (Hemensley-as-author). As an individual within the scene, Hemensley is able to demonstrate the communication problems and blunders between individuals of different backgrounds, while pointing to possible sympathies that can arise despite this. And he is able to make a piece function both on the individual and on the typical levels. Glimpses of this technique appear in other pieces, and it is a shame it is not more consistently used.

The book is interesting also in pointing to many of the inconsistencies which spelling reform has yet to overcome within its proposed changes.

PETER WHITNEY

This is a straight 14, inserted in the interests of Allan Murray-Jones, (p

# AND NOW... A VERNACULAR APPRAISAL



The poet is both architect and jeweller, and a primitive expectation of poetry is satisfied for an audience when an assemblage of poems, individual in subject and mood, are seen to engender and nourish some nexus of attention. The perception of such a coalescence, the witnessing of a supple and witty mind in its operations, makes Les Murray's fourth book, *Lunch and Counterlunch* a rewarding experience for the reader. The author presents us, not merely with a collection of accomplished utterances, but with a linking idea that grows in complexity and resonance with each succeeding poem.

The unifying idea behind this book is 'the vernacular republic'. Like the editor of the early *Bulletin*, Murray's bias is emphatically Australian, his temper essentially tolerant, and in pursuing the idea of a vernacular he investigates that dangerous area, — Australian typicality and a 'national idiom'. The danger lies in nebulous generalization, but Murray's is a deft and intelligent artistry. Each poem is strongly anchored in the particulars of place and person. It is primarily manners that are under scrutiny, and the book is, I think, closely kin to a comedy of manners tradition. For instance, in the dedicatory 'For the Vernacular Republic', note how the interest lies, not in action or predicament, but in the minutiae of habits of conduct, selected for their familiarity rather than their strangeness to Australian readers. There is firstly a billy boiling in a pristine bush setting; there is evidence of technical manual work in progress; there is that idealized reticent masculinity in the men's speech, their peculiar modesty and their peculiar vanity, their independence, and the dour, almost stylised deliberation in their thoughts and conversation.

I am seeing this: two men are sitting on a pole they have dug a hole for and will, after dinner, raise I think for wires. Water boils in a prune tin. Bees hum their shift in unthinning mists of white

bursaria blossom, under the noon of wattles. The men eat big meat sandwiches out of a styrofoam box with a handle. One is overheard saying: *drought that year. Yes. Like trying to farm the road.*

The first man, if asked, would say *I'm one of the Mitchells.* The other would gaze for a while, dried leaves in his palm, and looking up, with pain and subtle amusement,

say *I'm one of the Mitchells.* Of the pair, one has been rich but never stopped wearing his oil-stained felt hat. Nearly everything they say is ritual. Sometimes the scene is an avenue.

The poem overtly alludes to Lawson by reference to the Mitchells, and its anti-climax ('Sometimes the scene...') is superbly apt, gently suggesting the typicality of such manners, without damaging the particulars of the scene.

We learn from this poem that 'vernacular' means something broader than indigenous speech; it attempts to identify certain common habits of mind that are concomitant with such speech. Murray manages the native idiom unobtrusively, and phrases such as 'crucified bludgers', 'I spouse', 'the big bloke's stepping fine' when taken in their context do not offend the reader as crass representations of the way Australians speak. Like Furphy, Murray uses the colourful features of speech to illuminate and dramatise an individual, and probably for this reason there is frequent use made of dramatic monologue and dialogue in *Lunch and Counterlunch*. The following for example, is spoken by a policeman, and comes from a sequence of seven dramatic monologues entitled 'The Police — Seven Voices'. Note how a character-type emerges from the undemonstrative speech, introspective, loyal to simple ideals, perhaps a little humourless:

I am a policeman  
it is easier to make me seem an oaf  
than to handle the truth...

the Force drew me because of a  
sense I had  
and have grown out of...

the sniper Spiteri, when I was just  
out of cadets—  
some far-west cockies' boys  
straight off the sheep train  
came up with their .303s and  
offered to help  
they were sixteen years old

we chased them away, not doubting  
for a minute  
they could do what they said  
bury your silver the day we let  
that start

now I've said my ideals.

In this sequence, much use is made of what Murray calls 'managing jargons that set a heavy asphalt/on the grid of your life', and jargon is one of the resources Murray draws on to illustrate his vernacular. But his range is considerable, and the voice shifts from lyrical description of the bush, (Cycling in the Lake Country'), to celebration of the hilarity and exuberance of his ancestors, ('Their Cities, Their Universities'), to the voice of colloquial raconteur in 'Kiss of the Whip', and the witty pub-story, 'Folk-lore. There are some throwaway poems in the book, such as 'Rhymes for a small Capital', and some poems that I found inaccessible, such as 'L'esprit de l'escalier', but usually the levels of speech are consonant with both the nature of the subject and the identity of the persona.

The form of many of the poems is managed with a similar resourcefulness. In the poem called 'The Action', the speaker reflects abstractly on the world of the Will and its bearing on human history. ('continual breakthrough...') and counterpoints this with the immediate, passive world of sensations of a man floating in a creek. Will and passivity, force and harmony are thus arranged in a dialectic, from which the floating speaker suggests his tentative resolution of these contradictories. In 'Escaping Out There' there is an allegory of Australia's historical progress in the dramatic narrative of the escapee. The last lines of this poem capture the confident optimism of the book;

My name will rub off out there on  
the lips of the watershed  
though jail prints names deep  
and when I am fine as cloud-  
webbing, I will drift  
vaguely down valleys  
me or my water, if it comes to that,  
into further lives

I will make good ancestors.

My one criticism of the book is that the poems lack the sensuousness that a lively musical imagination gives to poetry. To complain of this lack is again to assume certain unchanging ingredients in poetry, certain unchanging expectations in its readership, assumptions which at present are not fashionable. The complaint also does scant justice to Murray's intentions, the representation of an Australian public speech, and 'public manners', but before the intellect, a notoriously lazy beast, can be engaged on a given subject, the antennae of ear and eye need, I believe, to be excited. 'Kiss of the Whip' comes closest to a musical construct.

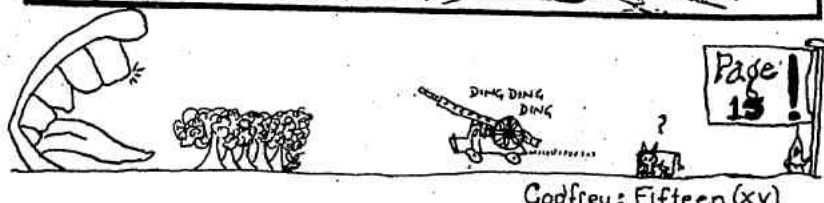
However, to dwell on this is to distract from the book's achievement. Murray illumines his idea of 'the vernacular republic' persuasively, wittily, with a mind alive to all the peculiar subtleties and contradictions of Australian manners, the tolerance, the humour, the confidence the hopefulness, as well as the underworld barbarity ('The Knuckle Garden') the ponderous seriousness, and the dour scepticism. I found the achievement convincing.

ALAN GOULD

## CANBERRA RECORD EXCHANGE

Located upstairs in Garema Arcade, Civic Centre, 47 8730  
Extensive stocks of second-hand and imported recordings including the latest overseas releases, back issues and rare records. Orders can be placed and a discount of 10% is offered on all purchases over \$25.  
Hours of business:  
9am - 6pm Monday - Thursday  
9am - 10pm Fridays  
9am - 1.30pm Saturdays  
The only record shop

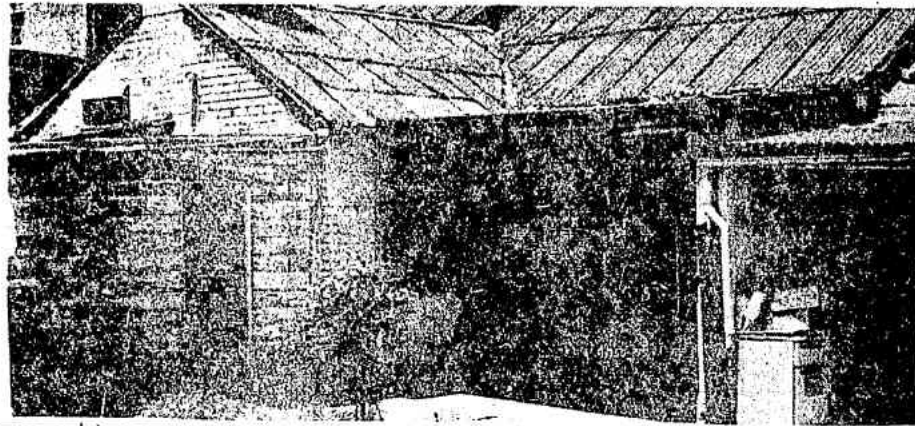
## CANBERRA RECORD EXCHANGE



Godfrey: Fifteen (xv)



# ELSIE WOMEN'S REFUGE



The woman is a walled city. The man lays siege to it. With his battering ram. She surrenders. She lets him in. He fucks her. That's all there is to it. That's fucking. Ask a man. It's as simple as killing, another favourite game of little boys.

Until we get rid of the power imagery and the power struggle. Until it stops being fucking and becomes something else. I don't want to do it. I can't enjoy it. Funny, but my own oppression doesn't turn me on any more.

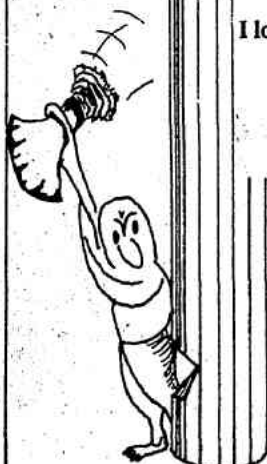
I don't like men's bodies because they remind me of men I have known. First of all, they remind me of the men I used to sleep with. I'd like to send a special cheerio to you guys and say I haven't forgotten. Not one piece of shit you put on me. You didn't make me a lesbian, don't kid yourselves, my beautiful sisters did that. But you sure made me radical.

And men's bodies remind me of street men, all flashers at heart, who think they own me. I've got a new way of looking at street men now. I like to measure my anger against their bodies. Maybe I'll punch your face! Maybe I'll smash the windscreen of your kerb-crawling car.

And men's bodies remind me of the Man. Oh yes, the Man who fucks us all. He fucks as with every gun and night-stick that he's got. He fucks 'em dead with bombing and starvation. He fucks our minds with his mad man-logic. He fucks the earth and blows off at the moon and stars.

With all these memories how can I love a man?

Jocelyn Clarke



Elsie Women's Refuge came into existence in March last year, when a group of women within the women's movement squatted in a couple of run-down adjoining houses in Westmoreland Street, Glebe, an inner Sydney suburb.

Now there are refuges in Adelaide Melbourne, Perth, Tasmania, and one starting in Brisbane. There are also refuges proposed in Canberra, Wyong on the NSW Central Coast and in Marrickville, a Sydney suburb.

Not all the refuges are based on the feminist philosophy of women taking control of their own lives, rather than being "helped", in the manner of a charity.

Elsie is in fact about to become, in the legal sense, a charity. This is contrary to the inclinations of the Elsie collective, but was accepted as the way to obtain most benefits for the women and children who come there. To get Government funding, Elsie had to become an autonomous body. Funding costs of 75c per day per person will be provided under the Homeless Persons Act, but not staff salaries.

Last year, Elsie operated on donations and voluntary help; this year it received a grant from the Federal Health Department, which paid salaries for five roster women counsellors. At the end of June, these salaries run out.

Elsie will continue—with volunteers, mainly from the twenty-three women who form the collective. Meanwhile, submissions for salaried staff are before the Federal Health Department. The 75c a day per person is inadequate, because Elsie is a 24-hour refuge, and provides three meals a day.

There are only three house rules at Elsie: No alcohol on the premises, no men living there or there as visitors, but only allowed if they have something useful to offer; and no violence. In the early days, there were occasions when women were violent to each other, as a result of drinking. This was intolerable, as so many women

were there to escape the violence of a drunken ausband or de facto. Housework is shared on a roster system.

Elsie gives the impression of being a place to which middle class women would find it difficult to come, because of their general concern about property, appearances, "standards" and general "niceness". Elsie is not, and never has been, "nice". The two houses it has, have been condemned and are overcrowded.

The reasons women leave their home and the men they are living with are constant in all strata of society, from lawyers and bank managers to laborers and truck drivers.

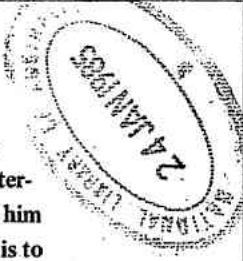
Wives of men on higher incomes, however, usually have more resources, money of their own, a former well-paid job they can return to or other places they can turn to.

Migrant women of middle-class husbands don't fit into that classification — they often don't speak English, have no money of their own, are destitute, with often several children to care for.

Elsie is also becoming an all-round crisis centre for women. It has a status and power going beyond mere appearances. Very early, it gained support from workers within the bureaucracy — social workers, child welfare officers — suddenly found a place to send women and children to, rather than return them to a violent home environment.

Elsie hopes soon to move to a large two-storeyed house at 108 Derwent Street, Glebe. There Elsie will have space for activities not now possible, and much more privacy for women who come there. The Department of Urban and Regional Development (DURD), which is supplying the house is renovating it, to put it in good order before it is handed over.

Most women come to Elsie with nothing. There they may discover alternative ways of living, for example with another woman and children, in a mutually supportive situation.



Newspaper of the ANU Students Association

Published by Julius Roe. Printed by Progress Press Pty. Ltd. WORONI, vol. 27, No. 7 29th. May, 1975.